

Indians had given up the search in this direction, Abigail was taken into the house, and kindly cared for till she had recovered from the fatigues and terrors of her flight and subsequent concealment. The Frenchman, meanwhile, took measures to ascertain whether any Indians were skulking about in the vicinity. Thinking the coasts at last clear, he conveyed her on horseback to Detroit, at much risk to himself and her, where he placed her in a French hotel. We regret our inability to give the names of this generous and noble-hearted couple, who were indeed worthy to be held in remembrance.

In this place Abigail changed her Indian costume for the habiliments of civilized life, and commenced to work as a kitchen-maid; but was still impelled by her fears to conceal herself as quickly as possible when an Indian appeared, lest he might be able to recognize her.

This state of anxiety, however, was not destined long to continue. Daniel Dolson, an active young man from Canada (of whom mention was made in our opening chapter, as having been brought into Canada, by his U. E Loyalist parents, on a pack-horse), being across the lines on business, heard of our young heroine, and resolved to see her. Being pleased with her appearance, and what he had learned of her character, he, after a short acquaintance, proposed to make her his wife, and take her to Canada, where she would be safe from the Indians who had held her in captivity. The favorable impression having been reciprocal, Mr. Dolson's proposal was accepted. They were soon after married, came immediately into Canada, and settled on the banks of the Thames, near where Chatham now stands.

No longer a wanderer—through cold, and hunger, and nakedness—in the wilderness, subjected to the caprices of a savage mistress, but the cherished wife of a respectable and prosperous man, the same energy which distinguished the maiden captive also characterized the wife of the backwoods settler, and afforded her husband

very material assistance in turning the wilderness into fruitful fields.

The facilities for travel at that time being much more limited than in these days of railroads, Mrs. Dolson's father died before she had an opportunity of seeing him; and, therefore, she never returned to her native home. She spent a long and useful life in Canada, and saw her children and her children's children rising up about her and calling her blessed.

She attended the first ministrations of the Rev. Nathan Bangs, one of the early missionaries of Western Canada, and, through the preaching of the word by him, became an earnest and devoted practical Christian. Her husband was like-minded with her, and their house became a home for the ministers of the Gospel, where they were always sure to receive a hearty and fraternal welcome, as they passed along through the wilderness, bearing the message of salvation to the scattered settlers. She died at a good old age, long a member of a Christian church, leaving a large circle of friends and a numerous progeny. Many of her descendants are still residing in the vicinity of Chatham, among whom her name is venerated.

Original.

THE DEAF AND DUMB—OF THE PAST, PRESENT, AND FUTURE.

BY THOMAS WIDD (A DEAF-MUTE.)

(Continued.)

But what shall we say of the deaf-mutes of the New Dominion of Canada? In the city of Montreal at the present time, there are two deaf and dumb institutions, both of which I have visited. In the city of Montreal, too, exist no less than thirty adult deaf-mutes, living uncared for, and in a very low intelligent condition, giving a striking contrast to the deaf-mutes in towns of the same size in England. Day by day they pursue their ordinary calling, and wander now here and then there about the Canadian metropolis, like sheep without a